THE SCHOLAR

An Illustrated Monthly Journal devoted to Literature, Science & Art.

Vol. I. NOVEMBER, 1925. No. 2.

CONTENTS

STUDIES IN JOURNALISM
TAGORE'S 'THE FUGITIVE'
TIRUPATI
THE NEWS-PAPER HABIT
Rt. Hon. V. S. S. SASTRY
OUR NEXT VICEROY
SCOUTING
Etc. Etc.

17 DEC 1926

JOINT EDITORS
V. K. SUBRAMANIA AIYAR, B. A.
E. H. PARAMESWARAN, M. A., L. T.
K. S. SIVARAM, B. A., L. T.

SUBSCRIPTION

India Rs. 3 per year. Foreign 6 Sh.

For High Class Silk wear

Shirtings, Coatings,
Angavastrams,
Handkerchiefs, Etc.

Apply to :

Pudiyangam Silks,

PUDIYANGAM VILLAGE,

PALGHAT.

All Schools & Colleges
Introducing Vocational
Training Classes to Consult

P. V. Lakshminarayanaier,

Contractor for Weaving Materials,

Pudiyangam Village,

PALGHAT.

A RUPEE A DAY

Can be frittered away But it can also give you a " Millions " policy for

1. Rs. 6000 payable at death within 20 years even should death occur one day after the Policy is issued, or
2. Rs 9,000 payable on surviving 20 years, *i. e.*

GUARANTEED BONUS OF RS. 3,000

On Surviving 20 years. Premiums alike for all ages up to age 40.

Policies are also issued for larger and smaller amounts at proportionate rates of premium and you can pay premiums yearly, half yearly, quarterly or monthly as you may prefer.

WHAT IS MORE

THE "MILLIONS" POLICY OFFERS YOU

for a small additional premium (LESS THAN 3 ANNAS A DAY IN THE ABOVE EXAMPLE) the following EXTRA BENEFITS,

PLEASE

READ CAREFULLY.

1. **Free medical aid during serious illness.**
2. **Cash compensation upon accident**

——:o:——

THE HINDUSTAN ASSURANCE & MUTUAL BENEFIT SOCIETY, LTD.

Madras Office: **165-C, Broadway, Madras.**

BHARATI INK ESSENCE POWDERS

FOR FOUNTAIN & ORDINARY PENS.

BLUE BLACK, GREEN & RED.

Each packet costs As. 3 and yields 6 oz. of very pure, highly brilliant, absolutely non-corrosive, perfectly free-flowing fountain pen ink, made in INDIA but not inferior to the best of the foreign inks except in price. Less than 6 packets will not be sent at a time. Postage, etc., As. 6 extra up to 30 packets at a time.

Rich Discounts to Teachers.

Try a Free Sample.

Apply to

BHARATI HOUSE,

Krishnaraj Mohalla,

MYSORE.

"Pocket Wisdom" Series.

Four Precious Books

1. **Short Moral Quotations from Shakespeare,** (from all his 37 plays).
2. **Longer Moral Quotations from Shakespeare,** (from all his 37 plays)
3. **Thought Gems**-Contains shortest, sweetest quotations from great thinkers.
4. **Moral Poems**-Contains over 2,000 lines, from the best of poets.

Every ***student,*** every ***teacher,*** every ***parent*** and every ***home*** of thought and culture requires them.

PRICE As. 6 EACH.
POSTAGE ETC., EXTRA.

N. B.—Twelve or more copies bought at a time will be sent post free.

Address:

Mr. M. VENKATASIAH, B. A.,

Krishnaraj Mohalla, MYSORE.

OFFICE ... 17 DEC ... MADRAS

SCHOOL & COLLEGE BOOKS ALWAYS AVAILABLE.

"I WILL STUDY AND SOME DAY MY CHANCE WILL COME"

Make these words your own, and start now to prepare for the opportunity that will be sure to present itself to you sooner or later. Place yourself in the hands of experts and secure rapid and efficient progress by means of ***Linghams*** concise & up-to-date Practical Courses.

Write to-day for our Free Prospectus with an anna Stamp

Short-hand	Banking	Compounding
Type-writing	Economics	Hindustani
Book-keeping	Salesmanship	Subjects of
Correspondence	Advertising	General Education

Linghams Commercial School, Palghat.

WHERE AN ENROLMENT ENSURES A PASS.

LINGHAMS

Special Terms to Trade and for large buyers.

Is the Right House for the Right Thing at the Right Price

We offer our honest services for the following:-

Well known English Cycles
Motor Cycles and Motor Cars
Motor and Cycle Accessories
Motor Tyres & Tubes. Mobil Oils and Calcium Carbide
Well known Electa, Galco and other Watches
Time-pieces, Clocks & Fountain pens
All kinds of Patent Medicines, Drugs.
Chemicals & Surgical Instruments.

Branches at Melarkode and Alatur.

LINGHAMS STORES, SULTANPET, PALGHAT.

The Scholar

A High Class Monthly Journal devoted to
Literature, Science & Art.

BUSINESS NOTICE.

Contributions.

The Editor will be glad to welcome short contributions on Literature, Art, Science and Religion. Manuscripts should be on one side of the paper only. Rejected contributions will not be returned unless accompanied by a stamped and addressed envelope.

Subscription Rates (Strictly in advance)

Rs. 3. per annum. Re. 1-12-0 for half year.

FOR STUDENTS.

Rs. 2 per annum Re. 1-4-0 for half year

Single Copy Annas SIX.

Advertisement Rates:—

		Rs.	As.	Ps.
(For single insertion)				
	For a full page	8	0	0
	Half page	4	8	0
	¼ of a page	2	8	0
(For the whole year)				
	For a full page	80	0	0
	Half page	45	0	0
	¼ of a page	25	0	0

Special rates for cover page and space adjacent to reading matter.

For special rates apply to

The Manager,
"THE SCHOLAR"
PALGHAT.

THE SCHOLAR

Vol. I] NOVEMBER : CONTENTS [No. 2

		Page.
1.	Studies in Journalism By a Student of Journalism	37
2.	Tagore's 'The Fugitive' : An Appreciation By Mr. K. S. Ramaswami Sastri, B. A., B. L.	42
3.	A Greek Epigram By Mr. T. B. Krishnaswami, M. A., B L.	46
4.	Tirupati : A Reconciliation of Opposites By Mr. K. R. R. Sastri, M. A., F. R. E. S. (Lond)	47
5.	The 'Newspaper Habit' by K. G. K.	50
6.	Our Portrait Gallery : Rt. Hon. V. S. S. Sastri By Mr. T. S. Gangadharan, B. A.	53
7.	Our Next Viceroy by E. V. S.	57
8.	Subhadra's Vow By Mr. M. S. Devesa Iyer, B. A.	60
9.	Scouting as a Rational System of Education By Mr. V. Ramanathan, M. A., L. T.	63
10.	A Note on Dr. David Livingstone by K.	68
11.	The Rapture of Peace (a poem) by K.	69
12.	Book Reviews	70
13.	The Bread that Builds and the Water that Heals By T. L. Vaswani.	74
14.	Fun and Frolic	76
15.	Notes	77
16.	Short Story Competition	81
17.	Cross-Word Competition	86

191405
JL
M2,N268C

THE RT. HON. V. S. SRINIVASA SASTRI.

THE RT. HON. E. F. L. WOOD.
(Our next Viceroy.)

OFFICE OF THE REGISTRAR OF BOOKS
17 DEC 1926
MADRAS

THE SCHOLAR

Vol. I. NOVEMBER, 1925 No. 2.

:o:

Studies in Journalism

(By a Student of Journalism)

I. PRELIMINARY

IN the fateful contact of two great civilisations with their distinctive cultures, it is impossible that both should fail to be affected—but affected, we hope, to the ultimate good of both. The materialistic civilisation of the West, in spite of all its inevitable denationalising effects on the *morale* of our people, has done us a good turn by opening wide our eyes to the fact, that there are aspects of life other than the spiritual, in which we can endeavour to attain proficiency. Of course, it is our look-out to see that we preserve our distinct individuality and remain true to our hereditary, national instincts even while in the act of copying what is best and noble in others. Whether we will it or no, we have necessarily to move with the times; we can no longer go back to our idyllic forest asrams and live a life of self-centered seclusion. The growth of civilisation has beyond doubt increased our material wants to a greater extent, perhaps, than

is absolutely necessary. But none-the-less some of these have come to stay, and we can no more hope to get rid of them than we could our modern conveyances of transport. All that we can do at best is to minimise our wants to the utmost limit, and make the maximum use of such of them as are absolutely indispensible. To the latter belongs, for instance, the institution of the Press and the inevitable daily newspaper.

It is too late in the day to talk of the popularity of the newspaper—it is so self-evident—and it is not unreasonable to expect that it is likely to continue this hold upon the public permanently, because it is founded in the inherent, abiding instinct of curiosity in man (which is for all practical purposes as deep-rooted as that of the proverbial woman's). The West, with its characteristic endeavour to perfect things mundane, has pursued the art of journalism with intensity and made of it a veritable science. The history of journalism in the West, of which we hope to say something in due course, would read like a romance, were it only fully told, and it would by itself attract not a few of the young men to the profession. The Press in the West today wields an enormous power and has earned for itself the significant appellation of the *Fourth Estate*. It literally makes or mars the reputation of men. There is no politician or statesman who can afford to defy it or even to ignore it. There is no movement worth the name which does not seek its suffrage, and no Government which has succeeded in muzzling it for long. It sets the tone of public opinion, though, unhappily, it does not use its potentialities for good always, for humanity and international peace and concord. The question must suggest itself to every student aspiring for knowledge: whence does the Press derive this immense power? Again, there are newspapers today in the West which are monuments of phenomenal, organised production, having circulations of a million and over, and incredible as it may seem at first sight selling actually at a price much below the cost of production. And yet, it is precisely these papers which have been financially great successes and made the fortunes of enterprising newspaper men. How is this anomaly to be explained? How do the papers manage to serve such a large *clientele* so regularly and regale them with such a rich variety of fare as to satisfy the tastes of the most fastidious?

These and similar questions must suggest themselves to any student who has the thirst of knowledge in him, and the answer to these lies in having an inside view of that wondrous newspaper office that makes these things possible.

The institution of journalism is not very old in our country; it is just emerging out of its swaddling clothes, and, though we have numerically a large number of newspapers and periodicals, it is nowhere near the minimum, particularly from the point of view of the size of our country and our population. And the time is not long distant, when our journalistic activities will be vastly increased and every little town will have its own paper, with the growing encouragement of our vernaculars and the increase in the number of our literates. Add to these the fact that there are practically no institutions worth the name to give training in this art, and we have before us the best of cases made out for every student and young man trying to get some knowledge of it, however superficial, with a view to discovering if he could not aspire to fit himself for the rather ambitious task of educating the world and moulding that great democratic force, *Public opinion.*

If the narration of the actual working in a newspaper office, to be attempted in a series of articles in this review, does at least inspire one among the many readers of this journal, the chronicler would deem it an adequate reward for his labour. The art of journalism has this advantage—that any one can dabble in it, no legal bar or minimum academic qualification being imposed on the enthusiastic aspirant. Hence any one can try his luck in it, though it is, of course, true that none but those who have the aptitude for it can thrive in it. Nor can its advantage as a second line in our economic defence be despised, although, at present, in view of the hand-to-mouth living and hard struggle for existence, which is the common feature of the most of the news-papers in this country, this advantage is not open to full exploitation.

To begin then, let us first try to acquaint ourselves with the personnel of the newspaper office, the men who toil day in and day out to help us to pass our leisure hours. In big newspaper offices, such as those in England and America, there is first the Editor-in-chief who is legally responsible for all the matter that appears in the paper. To him belongs the credit or discredit

which the paper earns in the estimation of the public. In cases where the proprietor, himself a journalist of distinction or otherwise, wishes to control the policy of the paper, he appoints himself as the Managing Editor. Under the Chief — as the former is called — are the Editors, each in charge of a particular subject, as for instance the Financial Editor, Literary Editor, Political Editor, etc. There are then the Leader-writers who are experts in their subjects of special study, who write as and when matters of interest relating to the subject of their study occur in the paper.

Next in order come the Sub-Editors who are primarily concerned with the editing of news telegrams and other matter for the Press. There are then the large number of reporters, both local and moffusal, who supply the Press with the daily budget of news and other matters of human interest. These constitute the editorial staff in an ideal newspaper office. But in India there are very few newspaper offices which could afford to go in for such a large establishment. The large majority of them carry on the work with one Editor and perhaps an Assistant Editor, helped, of course, by the Sub-Editors. These with the reporters complete the modest editorial staff of the generality of papers in our country.

The business side of the newspaper office is looked after by the Manager's department. Here, except for the Advertising Manager and his few assistants, the staff is composed of clerks doing their routine, hum-drum work. The Advertising Section is the most important part of the office, because it is the main source of income which keeps the paper going. Many of the papers keep technical men on the staff who are experts in the fine art of puffing other people's wares, but in India such sxperts are practically unknown, the work being done either in a commonplace manner or left to the care of advertising agencies. The work done by the rest of the managing staff calls for no detailed description, although, in all conscience, their work also is equally, important as any other work in the newspaper office. More newspapers in our country have foundered on the rock of inefficient management and faulty accounting and other unbusinesslike habits than one cares to recall.

Apart from these two vital branches, there is yet another, no less important than the other two—the Printing Section. Almost all the big papers in the West and a handful in this country have adopted the latest improvements in the printing machinery, such as the lino for composing, and the rotary for printing. The lino has many advantages not the least among them being that hand-composing and re-distribution of types could be avoided by its use and a good deal of time, so precious in a newspaper office and much of manual labour could be saved. Besides, the types are always fresh, as the types are always newly formed from the "magazine" as the typing of the press-copy goes on. The machine for printing, the rotary, in its latest form has come as a great boon to newspaper producers. There are machines of this type which print in an hour from 25 to 30,000 copies. They not only do this at such a phenomenal speed, but do much besides. Incredible as it may seem to some, they carry out without the aid of human labour all the intervening processes between the printing of the paper and its distribution. They cut the papers at the proper lengths and places, fold them, stamp them, address them and even empty them through apertures to the newspaper vans waiting outside, ready to carry them off either to the Railway Station, the Book-stalls or the Distribution centres. There are not many rotary machines of this most up-to-date form in this country, but even the small rotary machines that are in vogue here are by far better than the old. The majority of papers in India have, however, to content themselves with the old system of hand-composing and printing with the feeder machines, the question of capital which the new machines require standing in the way of their adoption.

In the next issue, we will try to peep a little more closely into the actual work done by the Editorial staff.

——:o:——

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money and you will have it taken from you; trust in reputation and some slanderer may blast it; but trust in God, and you will not be confounded in time or eternity.—(*D. L. Moody.*)

Tagore's 'The Fugitive'

AN APPRECIATION

By Mr. K. S. Ramaswami Sastry, B. A., B. L.

Sub-Judge.

(Concluded from the last issue)

THE story poems in the volume are not of a very high order. They are, most of them, cameos from the *Mahabharata*. They have, in most instances, a dramatic form, but as shown by me in my other works on Tagore, his genius is essentially lyrical and not dramatic. Ever and anon his expression overflows the bounds of dramatic speech and passes into pure lyric speech—beautiful in itself but inappropriate as revelatory of dramatic character. Further, he revels in single situations and moods such as are the chosen home of lyric poesy and does not work out tense and complex situations and incidents in outer and inner life which are the legitimate and exclusive field of the dramatic artist.

In the dramatic poem *Kacha and Devayani* we see modern moods circling round an ancient story. It is not free from that defect of over-purposiveness which is fatal alike to lyric as to dramatic art. In many of his plays and novels, Tagore is unable to keep out his iconoclastic social views; and this operates to the detriment alike of story and of art. The main idea in this poem is thus stated in Devayani's closing words:

> "Accursed be that great knowledge you have earned!—a burden that, though others share equally with you, will never be lightened. For lack of love may it ever remain as foreign to your life as the cold stars are to the unespoused darkness of virgin Night!"

In the dramatic poem *Ama and Vinayaka* we see a Hindu father killing in battle his daughter's Mussulman seducer and husband, and eventually relenting towards her and her child on hearing her confess that her husband won her love. In *The Mother's Prayer* Gandhari tries, though vainly, to persuade her husband Dhritarashtra to give up their avaricious and evilminded son. In *Somaka and Ritvik* the story is that a priest cursed a

king for his infatuation towards his child, how the king swore to carry on the priest's command to offer up the child as a sacrifice and how the king kept his promise. The close of the play is melodramatic. The priest Ritvik was sent to hell for his evil demand. The king Somaka was sent to heaven. But Ritvik demands that the king should stay in hell lest he be jealous of the king's luck! The king agrees. The shades of hell then cry out:

> "And crown the despair and inglorious suffering of hell with
> the triumph of a soul!"

We have in this conclusion an echo of Dante, Milton and Mahabharata! In *Karna and Kunthi* we see Kunthi revealing to Karna the secret of her motherhood and asking him to join Arjuna. Karna refuses to be disloyal to his adoptive father and his king. I have referred to this play elsewhere in my works on Tagore.

In the poem on *Urvasi*, however, Tagore is free from the shackles of the dramatic and soars into the seventh heaven of superb lyric poesy. Mr. E. J. Thompson says about it: "The greatest poem of all, *Urvasi*, is perhaps the greatest lyric in all Bengali literature, and probably the most unalloyed and perfect worship of Beauty which the world's literature contains."

> "Like some stemless flower, blooming in thyself,
> When didst thou blossom, Urvasi?
> That primal Spring, thou didst arise from the
> yeast of ocean,
> In thy right hand nectar, venom in thy left.
> The swelling, mighty Sea, like a serpent tamed with spells,
> Drooping his thousand, towering hoods,
> Fell at thy feet!
> White as the KUNDA blossom, a naked beauty,
> adorred by the king of Gods,
> Thou Stainless One.
> Wast thou never bud, never maiden of tender years,
> O eternally youthful Urvasi?
> Sitting alone, under whose dark roof
> Didst thou know chidhood's play, toying with
> gems and pearls?
> At whose side, in some chamber lit with
> the flashing of gems,
> Lulled by the chant of the sea-waves,
> didst thou sleep on coral bed,

A smile on thy pure face?
That moment when thou awakedst into the
universe, thou wast framed of youth,
In full-blown beauty!
From age to age thou hast been the world's beloved,
O unsurpassed in loveliness, Urvasi!
Breaking their meditation, sages lay at thy feet the
fruits of their penance,
Smitten with thy glance, the three worlds grow
restless with youth.
The blinded winds blow thine intoxicating
fragrance around
Like the black bee, honey-drunken, the
infatuated poet wanders, with greedy heart,
Lifting chants of wild jubilation,
While thou......thou goest, with jinkling anklets and
waving skirts,
Restless as lightning!
In the assembly of Gods, when thou dancest in ecstasy of joy,
O swaying wave, Urvasi!
The companies of billows in mid-ocean swell and dance,
beat on beat
In the crests of the corn the skirts of Earth tremble;
From thy necklace stars fall off in the sky;
Suddenly in the breast of man the heart forgets itself,
The blood dances!
Suddenly in the horizon thy zone bursts as under
Ah, wild in abandonment!
She will not return, she will not return!
That moon of glory has set,
She has made her home on the mount of Setting,
has Urvasi!
Therefore today on earth with the joyous breath of spring
Mingles the long-drawn night of some eternal separation!
On the night of full moon, when the world brims with laughter,
Memory, from somewhere far away, pipes
a flute that brings unrest,
The tears gush out!
Yet in that weeping of the spirit Hope wakes and lives,
Ah! Unfettered one!

There are various allegorical poems in this volume. They are lovely and suggestive, though they do not rise to the height of the lyrical poems in the volume. One of them describes how the mind prepares a place for His coming and how the mind is

commanded to pull it down for it is in the way of His coming. Who comes?

> "Only the morning star and the lily washed in dew. And what else? A child running laughing from its mother's arms into the open light,"

God's answer is:

> "Mind, you build walls to imprison yourself, Your servants toil to enslave themselves; but the whole earth and infinite space are for the child, for the new life,"

The central idea of the poem is the same as that in *Tennyson's Palace of Art* but is worked out in a new and original way by Tagore.

In another beautiful poem Tagore describes how, though toil and unfaith have rooted out peace and faith, nature is beautiful and man's spirit is indomitable and art has its eternal consolation and message and rapture.

> "The sky stooped over the horizon to whisper to the earth, and a hush of expectation filled the air. I saw the palm leaves clapping their hands to the beat of inaudible music, and the moon exchanged glances with the glistening silence of the lake. The road said to me 'fear nothing', and my lute said, 'Lend me thy songs'!"

This volume contains also a few translations from the songs of Vidyapati, Chandidas, Govindadas, Jainadas, and the Baul singers. More important and valuable are the wonderfully lovely nature poems scattered throughout the work like blossoms from the hands of the inner Spring. A poem to the spring says:

> "Come, Spring, reckless lover of the earth, make the forest's heart pant for utterance."

The poet feels his rapturous kinship with the earth and cries out:

> "How often, great Earth, have I felt my being yearn to flow over you, sharing in the happiness of each green blade that raises its signal banner in answer to the beckoning blue of the sky!"

He sees the full moon and feels his spiritual kinship with it:

> "I lifted my head and met the gaze of the full moon widened in wonder like a child's. I held my eyes for long, and I felt as though a love letter had been secretly dropt in at my window. And ever since my heart is breaking to write for answer something fragrant as night's unseen flowers--great as her declaration I felt out in nameless stars."

He sings about the Himalaya:

> "You sit in solitude like a great reader, on whose lap lies open some ancient book with its countless pages of stone. What story is written there, I wonder ? Is it the eternal wedding of the divine ascetic Shiva with Bhavani the divine love, the drama of the Terrible wooing the power of the Frail ?"

I may refer here to a beautiful poem about baby's world and to a few poems about God. "In Baby's world the trees shake their leaves at him, murmuring verses in an ancient tongue that dates from before the age of meaning: and the moon feigns to be of his own age—the solitary baby of night." The two following poems are beautiful and show two aspects of the Divine.

> "But there were moments when you sang your songs to me, and as my pride knows, my Poet, you will ever remember that I listened and lost my heart"
>
> "Daily I passed you unheeded on the road.
>
> But on some days full of the faint smell of oleanders, when the wind was wilful among complaining palm leaves, I would stand before you wondering if you ever had been a stranger to me."

I cannot conclude this chapter better than with the following gem of a prayer contained in this volume.

> "Give me the supreme courage of love, this is my prayer—the courage to speak, to do, to suffer at thy will, to leave all things or be left alone. Strengthen me on errands of danger, honour me with pain, and help me climb to that difficult mood which sacrifices daily to thee.
>
> Give me the supreme confidence of love, this is my prayer—the confidence that belongs to life in death, to victory in defeat to the power hidden in frailest beauty, to that dignity in pain which accepts hurt but disdains to return it."

:o:

A Greek Epigram

(Imitated)

Learning, Beauty, Love, we hold :
Each of them finer, more precious than gold;
Here, where all of them blend in one
Earth's bounds are past, Heaven's glory won.

By Mr. T. B. Krishnaswami, M. A , B. L.

Tirupati

A RECONCILIATION OF OPPOSITES

By Mr. K. R. R. Sastri, M. A.

Fellow of the Royal Economic Society (London)

ALL India knows the most powerful Lord of the Iron Age as Venkatachalapathi, Srinivasa, Ezhumalayan— "Lord of the Seven Hills"— and Balaji. To one who has travelled from the Cape to Brindaban, Lord Venkatachalapathi at Tirupati strikes as popular as Jagannath at Puri, Viswanath at Kasi, and Sri Ramachandra at Rameswaram. Many now know that Tirupati is one of the richest temples in India; not so many have any ideas about the educational and sanitary improvements effected by the talented Sri Mahant; and not even one in ten outside Tirupati can conceive of the Guru of the rough Bhairagis as a statesman of very high order.

What impresses one at Tirupati is that in clannish South India, Tirupati has a great lesson to suggest for all time. It is only superficiality which still wages a wordy warfare as to the Saivite or Vaishnavaite leanings of the main idol. Long ago Peiazhwar has sung in the Rabhandam about the combination of Saivite and Vaishnavaite emblems in the great figure. Vaishnavas as well as Saivas pour into the temple daily. Men's memories are short; yet, how a civil litigation in favour of the right of "first Theertham"—administration of the first drop of holy anointed water—was carried to His Majesty's Privy Council more than 7,000 miles away should be green in many men's minds.

The Vicharanakartha of the famous Thirumalai Samasthanam is neither a Vaishnavaite nor a Saivite but the head of the rough up-country Bhairagis. From more than 50 years ago, thanks to the strong note of the then Collector, the Mahant has been appointed as the Head of management. Out of his five disciples who have taken the vow of celibacy, the Mahant chooses his successor. Perhaps as an equipoise between the contending sects, the shrewd civilian of the seventies might have preferred the Mahant, who at any rate has no personal interests to satisfy.

Orthodox Saivites still claim the hill as the abode of Lord Subrahmanya; and strict Vaishnavas have woven round the hill a purely Vaishnava lore. Neither the three parallel-lined emblem of holy ashes nor the trident of Vadakalai or Thenkalai is found over the forehead of Venkatachalapati; but only a large "U" mark without any central line in red is found.

It is rare to come across a Vaishnava temple without the main shrine of the Goddess in very close proximity to that of Lord. Lord Venkatachalapati is high above the seven hills in Seshachalam while Goddess is below, three miles away from the foot of the hills at the holy place of Trichanur. It is widely and devoutly believed by many that every Friday Lord goes down the hills to see Goddess—ultra-mundane beliefs curiously come in here! The Vaishnava chronicler explains how Goddess was deeply offended at the kick which Sri Narayana received from Bhrugu, how Lakshmi chose to live alone for twelve long years at Kollapuram, how Lord himself performed the worship of Goddess for 12 years, and how at last in the month of Karthigai (November-December) at the Uttiradam star on a Friday the Devi again garlanded Him. Just another tip from the other sect who ascribe to that great Vaishnava reformer Sri Ramanuja the conversion of many a Saivite shrine into a Vaishnava temple, through the tactful addition of the Conch and the wheel of destruction. It is yet another lesson of Tirupati that Lord though for outward appearance away from the shrine of the Goddess is the most powerful deity *since He always has Her on His left side.*

Tirupati is one of the very few temples where the European is not allowed to enter. *Per se* there is no justification for this ruling, since it excludes many a true worshipper at our Shrine hailing from the West. All are agreed when we keep out Westerners who enter a temple taking it for a mere relic of the past; for, all Hindus believe for sufficient reasons that the main idol in the Sanctum Sanctorum has been installed at the place only after very intensive chanting of mantrams. On identical grounds, the main idol at the great Saivite Shrine of Kalahasti is not even touched by the temple-priest.

Tirupati is bound to be the harbinger of peaceful relations among communities in South India for centuries to come. The

Chief Minister has been forced to appeal to the temple-funds—not violating of course the *Cy-pres* doctrine—of Tirupati for the starting of an University. What has been clamoured for by the true missionaries of Trichinopoly, claimed of right by Pandyan Madura, and legitimately aimed at by Sir Annamalai at Chidambaram, may become an achieved fact far sooner if the talented Mahant's sympathies are tactfully drawn towards this question of an University at Tirupati. An impecunious transferred half should not rush post-haste with the idea of tapping the "unnumbered gold" at Tirupati; nor should the first-rate statesman who is the Guru of the Bhairagis be moved by hyper-orthodox appeals to the detriment of true culture.

We see the reign of God upon earth as in heaven, or better, that the earth shall be a preparation for heaven, and society an endeavour towards a progressive approach to the Divine Idea—
Mazzini.

* * *

All human history, from the earliest times to our own day, may be considered as a movement of the consciousness, both of individuals and homogeneous groups, from lower ideas to higher ones—
Tolstoy.

* * *

Love and Respect woman. Do not seek only consolation in her, but strength, inspiration, a redoubting of your intellectual and moral qualities—
Mazzini.

* * *

Satisfaction lies in the effort not in the attainment.
Gandhi.

The 'Newspaper Habit'

GREAT Britain is today governed by two great institutions: the Parliament and the Press. Of the two, the Press is the more powerful, because it exercises a very strong control over the Parliament. The great political parties have each a powerful newspaper through which to teach the electorate. The influence and prestige of a certain great newspaper can be judged from the fact that it has a daily net circulation of one and a half million copies. In the city of London there are twenty daily newspapers with a total circulation of about fifteen million copies. There are besides several newspapers in the provincial towns with a total circulation of 20 millions. These are striking figures, especially in view of the fact that the population of great Britain is only 40 millions. Apart from the mischievous, and sometimes unscrupulous, party propaganda carried on by these newspapers, the good that they do in giving real and solid education to the British people is incalculable. It must be remembered that the British newspapers, unlike their contemporaries in India, are not merely the media for the dissemination of *news*, as such, but they are also the medium of expression of the best thoughts of the world's best minds.

The average Britisher is said to be a regular newspaper reader. He is very jealous of his "favourite" newspaper,—so jealous, indeed, that he does not tolerate a neighbour's request for a loan of it! A newspaper, he argues, is not merely a luxury: it is as much a necessity as the daily bread.

The "newspaper habit" in India has unfortunately not yet reached that stage when every earning man pays for and gets his own newspaper. The average Indian, of course, does have the desire to regularly read a newspaper, but he is not prepared to spend a pie for it. You will find in our reading rooms about a dozen or more persons waiting to get a "chance" of reading the news, and more often than not, they go without reading them. In a village in the Tanjore District, I am informed, about twenty persons subscribe collectively for a single copy of a tri-weekly edition of a Tamil newspaper, and it so happens that the twentieth man reads the paper only about ten days after its publication, granting that two persons finish the paper in a day!

I do not, of course, blame these good people: the even tenour of their life would brook no sensation, and of what practical utility, they argue, can the news of the outside world be to them? In many cases, the newspaper, besides being considered absolutely unnecessary, is also regarded as positively undesirable. The Indian mind, peaceful throughout the long ages, does not relish the unholy bustle and rush and sensation that characterise the newspapers now-a-days.

But happily, there is perceptible, a change in the Indian's angle of vision. The political events of the last few years have strived our people to a proper realization of the educative value of an independent and courageous newspaper.

A clean-conducted newspaper is one of the best and most effective media of imparting education to young boys. A well-known Professor of English in a Madras College once recommended to his students to get hold of old issues of the London "Times" and digest them. It was, indeed, very sound advice. A newspaper, properly conducted, is the mirror of a nation's life: it presents the many and varied problems and achievements of that nation with accuracy and in detail: by well-considered comments on topics of interest, it presents to the reader, in a nutshell, as it were, a digest of those topics.

Young men, therefore, have very much to gain by a regular reading of a good daily newspaper. Students at school or college should take in a paper, no matter to what political party it belongs, and closely follow the events and happenings in the world. They should not, however, commit themselves to one opinion or other, or agree with the editorial views; they should merely collect material enough to help them study men, matters and things, and form their own judgment upon them.

Of course, each individual must decide for himself what kind of newspaper would satisfy his individual taste. Now-a-days, the better-class newspaper is planned on cosmopolitan lines, and would be found to suit different tastes.

Where it is financially impossible for individuals to get their own paper, reading circles consisting of not more than a dozen members may be formed. If each member subscribes Re. 1 monthly, the following select journals may be got:—

The *Daily News* (London) about Rs. 40 per annum. The *Public Opinion* (London, Weekly) about Rs. 12 per annum. The *Review of Reviews* (London, Monthly) about Rs. 10 per annum. *Punch* (London, Weekly) Rs. 30 per annum The *Modern Review* (Calcutta, Monthly) Rs 12 per annum. One Indian Daily Paper about Rs 25 per annum.

The London *Daily News*, edited by Stuart Hodgson is, in the present writer's opinion, the best London newspaper. The greatest care is paid to the selection of news and some of the best writers in England contribute to its columns. Its Book Reviews are written by well-known literary critics.

Public Opinion is a unique institution. It has no editorials and no news. Its aim is to give a "weekly review of what people think, say and do and of the new books they are reading." Every great pronouncement is recorded, no matter who the person who makes it. It embraces all parties and excludes none.

The Review of Reviews founded by that great man, W. T. Stead, is not on the good old lines, but its present editor, Wickham Steed, late editor of the "Times", who owns it now, is making it as varied and interesting as possible. It is indeed, the only British monthly journal which I can recommend.

Punch with its famous humour is too well-known to be described. It is a little costly journal, but well worth the investment. *The Modern Review* of Calcutta is the only Indian monthly magazine which is edited with some care.

Lastly any Indian daily newspaper will do. It is hard to mention the best Indian newspaper, for it is non-existent. Since, however, one cannot afford to miss contemporary events, one *has* to get an Indian daily. The choice must depend upon individual preference.

The "newspaper habit" is a healthy sign of a desire "to know". Every human being is (or must be) curious to know what is taking place in this wide world. Desire and curiosity are said to be the "two eyes through which a man sees the world in the most enchanted colours." And a man may be very learned and very wise and gifted with uncommon powers, but if he misses those contemporary events which go to shape the destiny of man-kind,—the events of war, the events of peace, the events of daily human happiness or sorrow,—if, indeed, he misses them, he misses the very cream of enjoyment and instruction.

K. G. K.

'Our Portrait Gallery'

1. RT. HON. V. S. SRINIVASA SASTRY

By Mr. T. S. Gangadharan, B. A.

Through thee I believe
In the good and the great that are one.

Mathew Arnold.

A proper study and appreciation of the life and work of some of our great men, can never be denied its place in a sound system of education. Such a study would endow the young men, who are going to enter life, with enduring qualities, which will stand them in good stead in the battle of life. Among such outstanding personalities, who, by the influence of their noble example and great work, shape and mould, the character and destinies of the younger generation, the Rt. Hon. V. S. Srinivasa Sastri easily takes a prominent place. A statesman of world-wide reputation, a sincere patriot, an ideal educationist, a true social reformer, a great orator and a trustworthy guide of the younger generation, Mr. Sastry is worthy of admiration. Writing about Mr. Gandhi, in an American Magazine, Mr. Sastri quoted a beautiful Sanskrit saying—"Do not tell me of holy waters; they may cleanse us, if they do, after a long period. A saintly man purifies at sight." The same is true of Mr. Sastri; for, to know him is to revere him and honour him.

Mr. Sastri is the guide, friend and philosopher of the young men. The magnetism of his personality will have a wholesome effect upon all those who come in contact with him. A tall well-built athletic figure, dignified in deportment, majestic in carriage, with a face beaming with culture and radiant with nobility, Mr. Sastri's personality is indeed a tremendous force, often very hard to guage and extremely difficult to withstand. The majesty of his form makes him awe inspiring, but his kindly face gives him an air of a *paterfamilias*, to whom the welfare of the children is a matter of abiding anxiety. Indeed to many of his countrymen, Mr. Sastri is an intellectual giant, a personification of eastern wisdom and western culture. A great scholar both in English and in Sanskrit, Mr. Sastri is no mere Orientalist, nor a pure Occidentalist, but a harmonious blending of the two.

A man of real culture, he makes no distinction between this or that culture. He only cares for the best in everything. He is second to none in denouncing the introduction of communal spirit in matters cultural and according to him, the first duty of an educationist is to safeguard culture from being contaminated by communalism. Presiding at the Annual Prize Distribution of the Mylapore Sanskrit College, Mr. Sastri made an appeal to consider Sanskrit as a cosmopolitan subject and asked one and all to study the same. This noble appeal should not fall upon deaf years, at any rate, at least as far as the student population is concerned. Side by side, with a study of English, that of Sanskrit must also go on.

The Rt. Hon. Sastri has had a brilliant academic career always topping the list in every examination. But he was not a mere book-worm like most of our young men at the University who wither away at their classics at the expense of their health. Mr. Sastri was as much a good athlete, as a sociable figure. A follower of the Maxim of Locke, Mr. Sastri never failed to devote adequate attention to the development of his physique, which is a very important aspect of education. This is indeed a redeeming feature especially in our country, where mighty personalities like the late lamented V. Krishnaswamy Aiyar and S. Ramanujam die prematurely, not caring to devote the required attention to the improvement of their physique. A world-wide politician as he is, but for the early years spent in very good exercises, Mr. Sastri would not have been able to stand the wear and tear of political life. This aspect of his life should not escape the attention of young men.

Mr. Sastri, like his illustrious predecessor Gokhale hails from the schoolmaster's profession, which has produced world-figures like Woodrow Wilson and Lloyd George. In that noble profession, Mr. Sastri is an ideal for schoolmasters to follow. His wonderful influence over his students emanated not from the rod, but from his own noble character. A schoolmaster of the type of the famous Dr. Arnold of Rugby, Mr. Sastri took a personal interest in his students and the latter loved him immensely. He moved freely with the students and to the latter to study under him was a pleasure and not a duty. His classes were not considered as ordeals, but they were really intellectual treats enjoyed by the students to their hearts' content.

The dictum that social reform paves the way for political reform is being ignored by our countrymen and India at present is in need of social workers in large numbers. The great demand can be met only by the young men and to such of them, who want to carry on social work, Mr. Sastri's example as a social reformer, is well worth following. One of the pioneers of social reform movement, he was by precept and practice a true social reformer. A man of rare courage, even in those days when social reform was not so popular as it is at present Mr. Sastri went on with his work in the teeth of opposition and in face of tremendous odds. In the field of social reform, there is everywhere a great disparity between conviction and action but in Mr. Sastri's case, he practises what he preaches. And his life-work in this direction will surely fire the young men with an ardent, real and abiding love for social work.

Mr. Sastri is the *Beau Ideal* of a citizen. With him public work is a passion and national service, the very breath of existence. Neither a rabid radical, nor an emotional patriot, he is a perfect constitutionalist, moderate, compromising and full of sweet-reasonableness. In all his utterances he always emphasised on the importance of the appreciation of loyalty and discipline. Addressing the new graduates of the Mysore University Mr. Sastri asked them to cultivate a balanced mind. Conscientious by nature, whatever cause he may take up Mr. Sastri flings himself heart and soul into that work and carries it through to the admiration and respect of the whole nation. "Unto the pure all things are pure". Every inch a virtuous man, Mr. Sastri sees only good in others. Always optimistic, he has in fact, abundant faith in his countrymen, for whom he is working so hard.

Mr. Sastri's noble character elicited the respectful admiration of Mr. H. A. L. Fisher who said that Mr. Sastri "both by his eloquence and the impression his integrity of character has made, has greatly spread the reputation of Great Britain all over the world". A man of lofty and unimpeachable character Mr. Sastr iis respected throughout the country, as a man who cares neither for fear nor favour. Added to the influence of his character is that of his eloquence and admittedly, Mr. Sastri is one of the greatest orators of the world. Because of his nobility and purity of character

even his opponents bow to him out of reverence. This gives a great weight, peculiarly their own, to his opinions. In his magnanimity Mr. Sastri spares his opponents who are at times too severely harsh upon him. Indeed it is a great record to Mr. Sastri's credit, that during his career as a social and political worker in what all he said and did he has not even remotely offended anybody. What the great poet, Tennyson, said of the famous Duke of Wellington, may be said of Mr. Sastri, with equal truth.

Whatever record leaps to light
His name will never be shamed.

Thus is Mr. Sastri, a worthy example for the young men of India to follow. He stands colossal on a pedestal of his own—a happy fusion of the cultures of the East and the West. We must admire and emulate, his intense anxiety to do justice to all and to do what he thought best for the advancement of his country. Unveiling at Bombay the statue of Montagu, Mr. Sastry concluded his brilliant address by the question "whence comes such another?" He referred thereby to Montagu. We may pause for a while and ask the Indian nation the same question. Men like Mr. Sastri are a rare phenomenon—men with such lofty character, moral purity robust idealism and remarkable self-sacrifice. But has the Indian nation repaid his great services by a proper appreciation of his life and work? Let the younger generation of India answer the question by their own action in paying their tribute to the life-work of this great man.

FOUR THINGS

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

Dr. Henry Van Dyke.

Our Next Viceroy

THE announcement that the Right Honourable E. F. L. Wood has been appointed Viceroy of India in succession to H. E. Lord Reading has put an end to the busy pastime of the so-called political prophets who have been choosing the next Viceroy for us. Though latterly the name of the Viceroy-elect was mentioned in one or two 'authoritative' forecasts, nevertheless, the choice came as a real surprise even to many of these Viceroy-makers themselves, not to speak of the Indian public. Be it as it may, the choice has been made once for all, and we might usefully try to know something about the new Viceroy who is to preside over our destinies for the next five years. The difficulty for us is, that he is practically a 'dark horse' to us in India. But the enthusiastic explorations of the vast body of plodding journalists have provided us within the last few days with enough details for us to have an idea of the new incumbent.

The fact that Mr. Wood is not widely known in this country, he not having had anything to do with our country directly, has been mentioned by a section of the Press to prove the unwisdom of the choice. But apart from the fact that even such detachment is in itself a useful qualification in an imperial Viceroy, the statement is not quite true if it is meant thereby that Mr. Wood has had no interest in our country. For, the first Lord Halifax, his grand-father, Sir Charles Wood, was intimately connected with India. A good deal of important reforms, such as the recasting of our judicial system, reconstitution of our finances and our army and the development of our railways lie to his credit. Mr. Wood himself has been indirectly connected with us in that he was one of the parties to the Winterton–Wood agreement in connection with the claims of Indians in Kenya.

The Right Honourable Edward Frederick Lindley Wood is the only surviving son of Viscount Halifax and was born 44 years ago. He was educated in Eton and Christ Church, Oxford, and was later on appointed to a Fellowship at All Souls, and he is the author of a biography of Kebel in the "Leaders of the

Church" series. He married in 1909 a daughter of the Earl of Onslow. He has been a Conservative Member of Parliament since 1910, and served in the war in France. He was Parliamentary Under-Secretary for the Colonies for a year and became the President of the Board of Education from October 1922 to January 1924. He is now the Minister of Agriculture in the Baldwin Cabinet. These particulars we have mentioned not merely because they are of biographical interest, but also because they help us to appraise the man to some extent.

In the newspaper and other public notices of the next Viceroy, his advent has been inevitably viewed from the political stand-point—a point of view with which we are not now concerned. But the details of his career show that he has at least two attributes which are of distinct advantage to us. The value of his experience as President of the Board of Education to the solution and recasting of our own educational system cannot be overestimated. And his enthusiasm can also be depended upon to see a greater spread of education–both intensive and extensive. It is impossible to conceive that a man who presided over a body of, perhaps, some of the best educational experts of the world should be content to mark time in the sphere of education, as we are doing now, when other countries are reconstructing their educational systems in the light of the most advanced scientific methods of instruction. The hope is, therefore, quite legitimate, that in the hands of the next Viceroy, our educational needs would not go by default. Rather we are most likely to find in him a sympathetic and watchful guardian of its interests.

Betterment of the economic condition of the mass of our people is dependent upon the efficiency with which we make the land yield its fruits to its utmost productive capacity. Improvement of our agriculture is thus one of our foremost needs—indeed, as important, if not more, than even education. Herein also, the contribution of Mr. Wood is likely to be such as cannot be minimised. The administration of the agricultural department in England under the guidance of Mr. Wood has been marked by solid, though not spectacular, improvements. It is no wonder, because Mr. Wood is not merely a theoretical idealist, a visionary enthusiast, but a practical farmer, an expert in agri-

cultural matters. Thus, his appointment is only in conformity with the wish of the British Cabinet as declared by Lord Birkenhead, namely to foster the agricultural interests of the country in a better manner than has been done hitherto.

Nor is this all. Mr. Wood is admittedly a scholar of real distinction, is adjudged by every body who knows him as modest and reserved, as combining in himself the traditions of great birth and the Englishman's fervour to safe-guard popular liberties. He has been described by his friends as a shining example of the typical, honest Englishman and even his political opponents are forced to concede his eminence by admitting that he is more noted for his gifts of character than for the brilliancy of his intellect. Even assuming the correctness of this double edged and dubious compliment, that by itself is no small tribute, for without character, no brilliancy of intellect will be of any earthly use. He is intensely religious, but has the tolerance to admit and bow to, the sincerity and beliefs of others. Similarly, though he believes that conservatism is the truest and most enduring form of politics, he is credited by his opponents with an abiding sympathy with other movements and parties, in which also he can see good. These are qualities which are not to be despised, for an open mind, tolerance, sympathy, and kindly interest in men and things, are what are needed most in the present day and these in a Viceroy should help to smoothen matters a good deal and remove from our public life much of the distrust, bitterness and antagonism which at present unfortunately exists.

E. V. S.

———:o:———

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progress and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

The Secret Doctrine.

Subhadra's Vow

By Mr. M. S. Devesa Aiyar, B. A.

I

THE Pandavas had just finished their life in disguise and were living in Virata. Signs of the "Mahabharata" war had begun to manifest themselves. At this time Urvasi, one of the most celebrated celestial beauties, being cursed by sage Durvasa was metamorphosed into a mare and in this transformed condition she sought protection under Dandi, the king of Avanti. Without the help of "Ashtavajra" Urvasi could not hope to absolve herself from this curse and she directed her thoughts towards Sri Krishna. Lord Krishna was moved by her pathetic prayers and wanted Dandi to hand over the mare to Him. Dandi grew very anxious about the Lord's move in the matter and made up his mind to ally himself with one king or other. He went to Duryodhana and several other ruling princes. But none was prepared to extend a helping hand to Dandi. Accompanied by the mare, Dandi roamed about here and there and at last reached the banks of the sacred Ganges.

Almost at the same period Subhadra with Uttara, her daughter-in-law, had started from Dwaraka, to have a holy bath in the sacred Ganges and to proceed to Virata, where the Pandavas were then living. But before her setting out she had been to Sri Krishna for His blessings and the Lord had advised her as follows:

"The noblest of all Dharmas is the protection of those who seek your help. Those who save the helpless earn eternal glory. It is your bounden duty to save them when they come to you. You must readily sacrifice your wealth, honour and even your life on their behalf. Always remember this in mind."

Subhadra was not able to comprehend the significance of such a piece of advice on that occasion. The above-mentioned "Ashtavajra" was in the joint custody of the mortals and the immortals. This could be secured only if these fell out and thus Urvasi could be absolved from Durvasa's curse. Now Sri

Krishna resolved to bring about this enmity and to bring home to the Pandavas the importance of the sacred Dharma of saving the helpless.

On reaching the banks of the Ganges, Subhadra saw Dandi preparing himself to commit suicide.

Subhadra. "Why have you grown so desperate? What is it that prompts you to this horrible deed?"

Dandi. "I am at loggerheads with Sri Krishna and I curse only my evil star for the same."

Subhadra. "You better go and prostrate at the Lord's feet and beg pardon of Him. He is the very fountain of kindness and He will surely excuse your wrongs."

Dandi. "I have done no wrong to the Lord. I am quite innocent. I know not how I have insulted Him. The Lord wants to take by force my mare."

Subhadra. "Then you will do well to seek the protection of those kings who are opposed to the Lord."

Dandi. "Good Lady, I have approached all Devas, Asuras and human beings. I am sorry that no one is prepared to help me. Hence my desperate step."

The noble Kshatriya Queen was determined to hold aloft the great Dharmic ideal in spite of her incurring the enmity and displeasure of Lord Sri Krishna. She at once assured the helpless Dandi of her whole-hearted support in the matter and asked him to follow her with his mare.

Dandi thought that this woman was out of her senses. Subhadra got herself excited at Dandi's indifference and addressed him thus:—

"Oh, King, a brave lady has no regard for danger. Even if the bearer of the *Chakrayudha* be my opponent without proper reasons I care a pin for him. My sacred duty is the protection of those who seek my aid. You must know that I am Subhadra, the wife of Arjuna.

Dandi. "I know quite well all these tricks. This is only a device to entrap me. And when once I follow you, I will be a prisoner in the hands of Sri Krishna."

Subhadra. " Your suspicions are groundless. You can't imagine that a noble lady will stoop to such meanness. Even if my husband, son and relatives join hands against me, I assure you of your safety "

Dandi. " Why should you incur the displeasure of your own people on my behalf ?"

Subhadra. " You seem to be quite ignorant of the sense of justice of the Pandavas. That is why you give expression to such thoughts."

Then Uttara also addressed Dandi in the following words:—

" Oh, King, what makes you to entertain suspicion about the integrity of the Pandavas ? If you seek their protection, whom should you be afraid of ? The Sun and the Moon may change their course. The ocean may get dried up. The fire may get cooled. Even the " *Maha Meru* " may shiver. But the Pandavas will never forsake those who seek their protection."

Yet Dandi was not convinced of the genuineness of Subhadra's proposal. Because it was amatter of common knowledge that Sri Krishna formed the basis of all the strength and glory of the Pandavas. But Dandi was not in a position to understand that Dharma and Sri Krishna are one and the same. If the Pandavas give up the Dharma of saving those who take shelter under their protecting arms, it means, in truth, that they give up Sri Krishna and they are no longer under the divine protection of the Lord. And Subhadra again assured the King to the following effect. " I take a solemn vow that I will never forsake you. I will not budge an inch from the position which I have already taken even if my whole family is destroyed in the battle. The Pandavas are powerful because of Krishna's support and Krishna is their friend in as much as they uphold Eternal Dharma."

Now King Dandi followed Subhadra. Just contrast this ancient Kshatriya Dharma with that of the modern Kshatriyas. Helpless princes are kept in chains by those whose protection they seek.

(*To be continued*).

Scouting as a Rational System of Education

By Mr. V. Ramanathan, M. A., L. T.
Personal Assistant to the State Scout Commissioner, Ernaculam

(Continued from the last issue)

Methods in Scouting:—

THE methods adopted in Scouting are indeed fundamentally different from the methods employed in the class room. The Scoutmaster is expected to rule his Scouts through *love* and not by *fear*. The boys receive instruction in the open air and they are taught to look up to the Scoutmaster for direction, advice and guidance. The Scoutmaster is not to be a stiff-necked person but is to be a elder brother to the boys. He has to come down from his high pedestal, and try to view things from the boys' own view so that he may be able to help them effectively. The Scout learns to do things in an atmosphere of freedom. He learns by doing and thus gains opportunities to develop his self-respect and his powers of initiative. A Scout is trusted on his *honour* and boy-nature is such that under such circumstances a boy is found by experience to be keenly alive to his responsibility and to do his very best. There is no room for slackers or shirkers in Scouting.

Another characteristic feature about Scouting is that it combines amusement with instruction. The Scout never feels bored. He takes a pride in working for his Patrol and obeys orders cheerfully. He is never watched as though he were a spy. He is encouraged to instruct his brother Scouts or be helped by them when necessary. The Scout's sense of responsibility is developed by the Court of Honour. In Troops where the Court of Honour functions properly, the boys are found to be eminently Scouty.

What Scouting does for the boy:—

The Scout takes a pride in honest labour. His very uniform which is of *kakhi* has been deliberately designed. It gives

freedom of movement to the limbs, makes the boy feel that he belongs to a common brotherhood and prepares him to all sorts of jobs. The uniform makes him look smart and caters to his sense of colour. The motto 'Be Prepared' reminds the boy that he is always to be in a state of preparedness to meet all exigencies. When other people get hot and excited amidst accidents so common in every day life, Scouts know the right thing to do and they do it smartly. The Scout rules are also carefully worked up—all with a view to make the boy honest, truthful and virtuous—just the qualities necessary for a virile and successful civic life.

The boy's physical development is secured through a large and varied number of interesting games. These games do not involve any great expenses like the fashionable ones of many of our young men and have been specially designed to encourage team work. The boy learns to inhibit selfish tendencies in him and to work whole-heartedly in unison with others for the common good. His mental advancement is equally assured. He learns First Aid, Bird and Animal life, Elementary Astronomy besides lots of other useful things. He learns also signalling (both Semaphore and Morse Codes) and studies something of plants, edible fruits, relative values of different trees as timber etc. Besides these, many proficiency badges are instituted and each Scout can compete for as many badges as he likes. Every boy selects such badges as appeal to him particularly and in many cases Scouting prepares the boy for his proper vocation in life.

The habit of doing at least one 'Good Turn' daily is another admirable feature of Scouting which makes an irresistible appeal to the boy. The Scout is no milksop. He knows that he has to develop a serviceable and robust body so that he may be of use to Society. Indeed every little Scout learns by experience how he can contribute his little quota to make life sweeter, nobler and happier. The system of Hikes and Camping so popular with the Scouts has been devised with a view to give the Scout the necessary grit so essential in life's battle. In short Scouting is based on psychological principles and no wonder then that the boys find it a "jolly good game."

Organization—The different branches of the movement:—

The wonderful organization of the movement reveals the Chief Scout as a consummate master of child-psychology. It would evidently have been a mistake if the movement had been a rigid and inelastic system common to boys of all ages. It would have been then so prosaic and dull and would have proved a lamentable failure. Superficial observers who have never cared to probe deeper have denounced Scouting under the misapprehension that it brings together boys of different ages into a motley group thereby leading to disastrous results. This assumption is wrong for, the originator of the system is too good a psychologist not to take into consideration the different aspects of child life and to mould the system accordingly.

Cubs:—

Children have different characteristics at different stages of their growth and this fact has been throughout kept in view in organizing the system. Ordinarily boys between the ages of 7 and 11 are admitted as cubs. A group of cubs is called a Pack. A Cub Pack generally consists of about 30 children. The word 'cub' itself is significant for it is suggestive of the sense of freedom, vigour and energy so characteristic of the wolf cub. In the case of cubs the Patrol System is optional since the boys are too young to shoulder responsibilities.

The cubs are not bored by too much of instruction. Boys at this stage are peculiarly fond of play and so they are trained in a variety of cub games which are simple and at the same time exciting. These cub games have all been improvised with a view to develop the different senses in the boy. The boy is proud of his Pack and is initiated from the very beginning in team-work. Badges too are awarded to cubs and these are admirably suited to the children.

Scouts:—

A cub becomes a Scout at the age of 11 and may continue as such till he is 17. Boys between 11 and 17 can conveniently be grouped together as they represent the beginnings of adolescence. The boy at this stage is growing vigorously. His limbs expand, his muscles become stronger and tougher. He is at this stage very much susceptible to noble ideas and lofty ideals.

He becomes more emotional and is anxious to be of service and to distinguish himself. In his buoyant and cheerful optimism he is peculiarly imaginative and romantic and feels that the whole world has been created for him especially. The instruction at this stage is based upon the needs of the boy. He is given opportunities to develop a good and serviceable physique and to store a large fund of useful, practical knowledge calculated to be of use to him for rendering service. There are also different gradations among the Scouts—Tenderfoot, Second-class Scout, First-class Scout and King's Scout or Maharaja's Scout. These distinctions are based upon the boy's Scout experience and knowledge of Scout-craft. At each stage he is to come up to a certain level of attainments and the principles underlying these gradations are all well-adapted to foster in the boy a spirit of buoyancy and a desire to forge ahead through obstacles of all kinds.

The Scouts being older than the cubs can very well be initiated into the Patrol System. Each troop of Scouts consists of two or more Patrols and each Patrol consists of from 6 to 8 Scouts. Each Patrol has its Leader and Second. The idea that in Scouting as elsewhere, an office signifies additional responsibility, and that it is merely meant to give greater scope to do service is inculcated in the boys. The Patrol Leader is to be implicitly obeyed by the Scouts of his Patrol but he is not on that account to lord it over them.

The Scout games are more advanced than the cub games and are designed to cultivate the memory, the imagination and the intellect of the boy as much as his physique. The games have been framed deliberately with a view to develop in the boy qualities such as patience, consideration for others, readiness to work along with others for the common good and true sportsmanlike spirit which is characterised by a desire for justice and fairplay. The boy is taught to inhibit selfishness, jealousy and other undesirable qualities which narrow his vision and impair his usefulness to society. The boy is rarely allowed to glorify in his own prowess, rather he is directed to work cheerfully for the honour of his Patrol. There is a spirit of healthy constructive rivalry between the different Patrols. The Patrols work harmoniously and the Patrol System, giving as it does, scope for

the boys to develop their initiative and sense of responsibility is productive of many good results provided it is worked on proper lines. Every Troop has its Court of Honour consisting of the Scoutmaster, the Assistant Scoutmaster, the Patrol Leader and the Seconds. The Court of Honour plans ahead the programme of work for the Troop and its main function is to safeguard the efficiency and progress of the Troop.

Rovers:—

A distinct stage is reached when the boy reaches the age of 17, his future career is made or marred according to what he does during this momentous period of his existence. Hundreds of what should be considered brilliant careers are wrecked merely because the boy is left to himself at this crisis of his life. The Scout movement makes provision for the adult who has outgrown his boyish freaks. 'Rovering' is not fundamentally different from Scouting. It is merely an extension of thc same principles to suit the needs of the young man. In 'Rovering' too, the Patrol System exists, but a Rover Patrol consists of only 4 Rovers for, at this stage the young man does notso much relish the company of several others of his own age but rather the company of his own 'chum' whose temperament, ideas and ideals resemble his own. It may not be germane to my purpose to digress at this stage upon the different aspects of 'Rovering'. Suffice it to say that in 'Rovering' too the instruction imparted is naturally suited to the needs of young men. The Rover is taught about civic life and the duties and responsibilities that it implies. 'Rovering' is in fact a preparation for healthy, intelligent and vigorous citizenship. Thus, the movement takes stock of the different stages in the growth of the boy and provides for his varying needs at each stage and thus ensures the development of the boy into a useful, happy, virtuous and contented citizen.

(To be continued.)

A Note* on Dr. David Livingstone

DAVID Livingstone was a minister of the Scottish Congregational Church and member of the London Missionary Society. His whole life was devoted and dedicated to the cause of humanity, to secure to the African tribes the elementary rights of freedom and the eternal blessings of an enlightened religion. Incidentally he was able to accomplish much by way of exploring the country and adding to the geographical knowledge of the world and to the knowledge of the *Flora* and *Fauna* of that great but dark and unknown continent.

But it is really as a representative at its best of the Church Militant, defiant of all difficulties, triumphant over obstacles, neither few nor infrequent, arising as much from the inhospitable climate of the country, as from its savage animals and more savage human beings, white and other, that he impresses us most.

Attacked by a lion, working his way up amid hostile tribes, malarial swamps, impenetrable forests, waterless deserts, he had also to fight the Arab and the Boer enslavers of their fellowmen. The African Chiefs, not always well acquainted with his mission, often in their ignorance, proved hostile to him. The treachery of his own camp-followers was not the least of the troubles, he had to encounter.

But by the striking purity of his personal life, tenacity of purpose, strength of will, he overcame all difficulties. The peaceful character of his mission, his own tact and unfailing courtesy, his straightforward honesty of purpose and conduct, all enabled him to win success in circumstances utterly unpropititious, altogether hostile.

His success is thus a shining landmark that stands out to all time, an an index of what pure, unselfish and untiring work in the cause of humanity can accomplish, how high the achievement has been and how high it may be, if pursued in that spirit and with that courage and fortitude.

---

*The life of Dr. Livingstone by C. S. Horne is an additional set book for composition for the Intermediate Examination *1926*.

For *courage* seems when all is said and done, the most dominant characteristic of every great servant of God and *courage*, Livingstone possessed in an extraordinary degree, as much as a native endowment, an inherent virtue of the man, as the necessary quality educed and developed by a lifetime of adventurous fighting out the cause of good against evil, in every shape and form.

His life is full of noble inspiration and in its unselfish dedication to a great cause, is praise enough to God and pride enough to man.

K.

The Rapture of Peace*

Amid all the tumult, toil and strife
To catch the central Peace of life !;
To feel in every nerve the thrill
Of sweet warm life and yet be still !;
To keep through tangles of good and ill
The soul erect with unwarped will !;
To have the chance your foe to smite
Yet nobly lose in vengeance' spite !;
To have the strength and power to gain
And yet to withhold and refrain,
With all the potent high reserve
With which the Grecian Gods conserve
The loveliness of life, that glows
In marble splendour of repose !
Behold 't is wisdom thus to be !
Our highest quest and Destiny !

K.

*Samadhi

BOOK REVIEWS

SLEEPER AWAKENED

Harindranath Chattopadhyaya

Ganesh & Co., Madras. Re. 1.

I wish to see this admirable book in the hands of every Indian young man. It is a corrective of a high poetic order and merit to the insane infatuations that at the present day possess our young men. The purity of an Indian Home where the mother brings the pure white gift of the spinning wheel, the young man, the fresh green gift of the field and the young woman, the clear cool gift of the well, wherewith men, women and children are clothed, fed and refreshed, is in peril of pollution by Civilisation which offers in their stead whisky that maddens the brain; Club-life that lacerates the beauty of the Home, and expensive habits that imperil the honesty of people making cheating and embezzlement the order of the day. Soul-Force that has as its allies the fertility of Agriculture and the productivity of the spinning wheel, dissipates the false glitter of Modern Civilisation and restores to the Home its purity and sanctity again. And what a tribute to Mahatma Gandhi who is the impersonation of Soul Force "Behold, I always dwell in the silence of things, which is your soul. So long as you remember me, I am the little man who stands at the great white gateway of the soul!"

THE BHAGAVADGITA: The Divine Path to God

By K. S. Ramaswami Sastri.

INTRODUCTION TO BHAGAVAD GITA

By D. S. Sarma M. A.

Ganesh & Co, Re. 1 each.

The appearance almost about the same time of two such helps to the *Bhagavad Gita* is significant, as indicative of the value of this ancient book from age to age. To those who have the privilege of being acquainted with either author, the writing will be seen in each case to be an earnest, heartfelt and sincere exposition of the deepest convictions and dominant principles of a life-time. Both of them have done their work in the spirit of a *Jnana yajna.*

Mahatma Gandhi's interpretation of the Message of the Gita is the most significant, the most important to modern times "When a man sincerely comes to the conclusion that he is in possession of Truth, he should try to establish it, not by force, but by self-suffering. What is man to arrogate to himself the monopoly of Truth and to force it on others? Let him suffer for it. Let him die for it and demonstrate to the world its power, so that

others may be convinced and accept it out of their own free-will." This discovery, writes Mr. Sarma, is of momentous consequence, "for it effects a transvaluation of our moral values. It means that to be killed is more heroic than to kill. It is nobler to stand up in spotless innocence against our misguided brother and be slain by him, than to march against him and slay him. It is more profitable to convert him through love, than put an end to him through violence. It is better we evoke the divinity in him by our suffering and work a permanent cure of the evil, than crush him, with a temporary triumph and perpetuate the evil. In a word, truth is secure only when it sits on the throne of Love. Eternal Truth postulates Immeasurable Love"

Mr. Sastri's book is on orthodox lines and is a mine of information, a volume to be referred to from time to time. Mr. Sarma's gives us the keynote and rightly sends us on to the *Bhagavad Gita* itself. We shall need both these books and more also if they be of this stimulating and informing kind.

MEN AND MANSIONS

By Harold Spender

Thorton Butterworth 1016.

Sixteen sketches of stately mansions, in crisp and nervous English prose, illustrated by sixteen pictures, thirteen of which are splendid views of the Mansions, give us a new philosophy of life, a new point of view, studying great men as shaped and moulded by their environments, their homes, the mansions where they were born and nurtured. John Hampden in relation to Hampden House is something of a revelation. "Even in this land of great houses—even in Buckinghamshire—Hampden House has a note of its own. It faces you with the calm pride of a real old English Home. Such homes, possess a secret almost lost to modern times. They whisper this secret to all who have ears to hear—the secret of withdrawal from the tumult to gain new strength: strength, when called to ride the whirlwind and direct the storm............He counted all this beauty of domestic peace—all this charm of our English country-side as dross in the balance. His was the example of a man who set liberty higher than happiness and preferred death on the battlefield to a life of slavery"

[Note: the account on pages 124 and 125 of Lord Nugent's exhumation of Hampden's body is recommended to all students of Carlyle's *Past and Present* Bk. II Chapter XVI].

The Ruin of extravagance is preached as a sermon in stones by *Stowe House* once the home of the Grenvilles and the Dukes of Buckingham and Chandos now a school; by *Blenheim*, and by Wolsey's *Hampton Court*. Washington's *Mount Vernon* and The Harcourts' *Nuneham* are admirable pictures of domestic peace set out with pastoral charm of detail and beauty of language. The sovereigns and *Windsor castle*, the Archbishops and *Lambeth Palace*. The Prime ministers and "*Number Ten*" are beautiful studies perfect in themselves. This is a bracing and beautiful book that tells of mansions that master the men and so envisages the men in the framework of their mansions.

HOW TO ENJOY THE COUNTRYSIDE

By Marcus Woodward: Hodder and Stoughton

2 sh 6d net: People's Library

This is one of the admirable volumes in quite an admirable series and along with E. B. Osborn's *Our Debt to Greece and Rome*, constitutes an indispensable companion to every book-lover. Repeatedly one is reminded in reading this book of *White's Natural History of Selborne* and of Richard Jeffries's *Open Air*. Not only does it challenge comparison with these classics of their kind but incorporating the best spirit of both--pardon the impiety--surpasses them both in variety of interest and power of appeal.

To Jeffries' sense of style and subtle power of observation are added the practical aspects of the Rev. Mr. White's outlook on life.

"It adds a charm to the bright, sun-holding colours seen on garments flaunted in a village street, to know that they came from plants which grew in the hedgerows of the lanes about, from wayside fruits, or from lichens, from the village orchards, possibly from the churchyard's tombstones. That homespun jersey was dyed its sunny yellow from the common plant called dyer's rocket. Yonder Jerkin of warm brown hue was dipped in a dye distilled from the gorse of the common. This jolly cap, striking a vivid note in the old village street, took its purplish hue from the juice of elder-berries. That gay skirt was incarnadined by the inner bark of a birch-tree. Those stockings took their pale blue from a privet-bush. The blackness of the vicar's scarf came from an oak; almost any part of an oak yields a good black"

Multum in parvo: What an amount of information! how entertainingly conveyed!

"Spirits rise at the lilting strains of the aerial pipers and their songs aloft, and the draughts of the heady air, the sense of spaciousness and freedom, all tend to uplift and exhilarate, so that old people say their youth comes back to them on the hills"

"After the strong sunshine of the open down, the light here is gratefully subdued among the tall, grey beech-stems rising to their green canopy. And it is as quiet as a cathedral, silent save for the wind in the leaves, the droning of humble-bees as they return somewhat tipsily from the thyme beds, the call-notes of foraging parties of litmice and now and then a merry lilt from a wren"

To go out into the open air with such a book, to write a similar one regarding the beauties of *our* country side, these are the impulses that come upon the reader, so stimulating is the book!

K.

SOUTH INDIAN GILDS

By K R. R. Sastri, M.A., F. R E. S. (London)
The Indian Publishing House Ltd., Madras.—Re. 1.

Mr. K. R. R. Sastri, who, since 1919, was engaged in collecting data of existing trade gilds in South India and particularly in the Districts of Tinnevelly, Madura, Trichinopoly, Tanjore, South Arcot, Chingleput and Salem, has presented to the public the result of his labours in the form of a neat little pamphlet entitled 'South Indian Gilds.' In the light of the valuable data that the author has been able to gather after personal investigation and inquiry extending over a period of six years, the remark of Sir Alfred Chatterton that 'he was not aware of the existence of trade gilds in the Presidency except at Madura' will have to be revised. Students of Indian Economics engaged in the arduous task of discovering the hidden springs of our economic order and at obtaining light from the past to guidance in the present will heartily welcome this timely publication. Mr. Sastri's monograph, besides being a mere collection of dry data. offers some constructive suggestions for the improvement of an institution which has played an important part in the economic life of our country but which is fast going into decay. If the lines of resuscitation suggested by the author are accepted and worked up with necessary modifications by the authorities the gild will prove immensely helpful in solving many an industrial problem with which India is faced. As the author rightly points out, "all ancient institutions are in varying stages of disruption; but since the groundwork still remains intact it does afford a basis for *re-formation*. The resuscitation of these gilds of ancient renown. will solve many a difficulty in making the village organism as well as the *bourgeois* class with their occupational organs healthy and strong."

S.

SARMAS' PRACTICAL PHYSICS, IN 2 VOLUMES

By T. E. Veeraraghava Sarma and K. Narayana Sarma.
Sold by T. E. Veeraraghavan, U. F. C. M. High School, Chinglepet,——Each Volume Re. 1.

This book is a very useful publication when books suited to our conditions of life and to our syllabus in Physics and keeping the experimental basis of the subject clearly in view are few and far between. It is an attempt to furnish a complete guide to Practical Physics at a cheap cost to the student. It has many valuable and attractive features. The proper arrangement of matter in the description of an experiment is illustrated in each experiment included in the book, so that the pupil is likely to get a training in this respect. The authors furnish a practical example in each experiment for showing how the observations made in the experiment are to be recorded and made use of in calculation. The practical application of graph to Physics is kept in view throughout the book. The book includes appendices containing questions set in the S. S. L. C. Examination from 1912—1924 both in Practical and Theoretical Physics. Both the volumes have been neatly got up.

T. S. N.

The Bread that builds and the Water that heals

By T. L. Vaswani.

THERE is a little story of a little boy. He goes to the bazaar one day. He finds men eating ice-cream. He asks for it at a shop. He gets nothing, for he has no money!

Proceeding, he finds a number of men eating mangoes. He asks for them at a shop. He gets nothing, for he has no money!

Depressed, he walks on, crying:—"Money! Money!" He crosses the town; he enters a forest. From the forest there comes to him a voice saying:—"Come hither if thou wilt have money!"

Soon he meets a stranger in the forest. He says to the boy:—"Plenty of gold will you get, provided you consent to be shut up in a bag." "Do what you will. All I want is gold"—says the boy.

The stranger shuts up the boy in a big bag, makes some holes in it for air to come and go, and places before the boy heaps of silver and gold.

Plenty of money before the boy; but he has neither bread nor water! After some time he feels miserable. He cries out:-"O who will release me? I am hungry! I am thirsty! Gold and silver have made me a prisoner! I long for bread and water!"

After a long search, the boy's parents find him in the forest; the bag is opened and he rushes out in joy to meet his father and mother. "Cursed be the gold," he cries, "which would make me a prisoner and deny me bread and water."

The story is a parable. Life is too sacred to be squandered in gathering gold. I know, as you grow in years, you will have to earn money. But more than money are the Bread of life and the Water of life.

This Bread is *Brahmacharya.* It builds the body and mind. Don't be weak. You must be strong if you will achieve success. Be *simple* in *diet* and *dress.* And move in good company. 13 to 25 are the most critical years in life. 95 per cent of our students waste these years. Resolve to be simple. Avoid luxuries. Avoid hot spicy hotel foods. Many young men drink tonics to build up strength and health. The best tonic, let me tell you, is "Exercise." Take plenty of exercise every day and build up robust bodies.

Don't see bad pictures; don't read bad novels; they will haunt your dream life at night; they will weaken your will power; will disturb the *Brahmacharya-Vow.*

Better than novels are *Biographies.* Read the lives of the world's truly *simple* great men. The truly simple are the truly great.

The Bread of life I said is Brahmacharya. What is the Water of life? *Daily prayer.* Believe me. Prayer is a *shakti,* a force. It is for the help and healing of humanity. "More things are wrought by prayer than this world dreams of."

The nation needs at this hour, servants of the "Ideal". And they are the true servants whose rule of life is simplicity and who through daily prayer, draw strength from the Divine Depths for daily service. Such men belong to the best of brother-hoods—the Brotherhood of the *simple* and the *strong.*

The A. B. Patrika.

The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest.

(*The Bhagavad Gita, Discourse V*)

Fun and Frolic

A teacher asked a pupil the definition of "vaccum." After pondering over the question for a while, the pupil replied, hesitatingly, "I have it in my head but I can't express it."

* * *

"You must sing louder," said the singing Professor,— "But I am singing as loud as I can. What more can I do?"— "Be more enthusiastic, open your mouth, and throw yourself into it."

* * *

A quack was perorating at the street corner loudly advertising his pills: "I have sold these pills for over 25 years and never heard a complaint. Now what does that prove?"— "That dead men tell no tales," cried a voice from the back of the crowd.

* * *

Valparaiso is noted for its frequent earthquakes. On one occasion an earthquake having been predicted, a fond mother sent her two boys to a relative in the country, thinking they would be safer there than in the town. A few days later she received a letter: "Please take your boys away and send the earthquake instead"

* * *

"Sure, Pat, and why are ye wearing yer coat buttoned loike that on a warm day loike this?"

"Faith, yer reverence, to hide the shirt I haven't got on."

* * *

A talkative young lady was once taken in to dinner by a wealthy and taciturn manufacturer, whom she was anxious to propitiate. Her attempts at conversation, however, met with little response. Having exhausted nearly every conceivable subject, she broached that of music.

"Do you like Beethoven's works?" she inquired brightly.

"Never visited them," he replied shortly. "what line is he in?"

Notes

The Dismemberment of the Madras University

BY passing into law the Andhra University Bill the Madras Legislative Council has committed itself to the dismemberment of the Madras University. When the Bill was introduced, the Hon'ble the Minister for Education stated that the work of the Madras University had become quite unwieldy and it was only in the fitness of things that its work should be lightened. A big slice has now been cut off and ere long the remaining portion will be split asunder.

The Leader of the Opposition in the Council pertinently compared the new University to a temple of which the building stood in one place, the idol in another place, the priest in a third, the worshippers in a fourth and the trustees in a fifth and totally different locality. The University Central Office is to be at Bezwada; the Constituent Colleges are to be at Rajahmundry, Vizagapatam and Anantapur; the Affiliated Colleges are to be in all the districts over which it has jurisdiction, *viz.*, Ganjam, Vizagapatam, East Godaveri, West Godaveri, Krishna, Guntur, Chittoor, Cudappa, Kurnool, Bellary and Anantapur; its funds are in the purses of wealthy zemindars of Andhradesa, in the exchequers of the District Boards and in the munificence of provincial grants; we may also add that the prayers to be offered by the votaries are yet to be composed, for, *vernacular*, being the medium of instruction, text-books in different branches of study have yet to be made.

The new University has very few features to distinguish it either as a Residential University or as a University of the Unitary Type—the only two kinds recommended by the Calcutta University Commission. At best, it is only an institution aiming at both, but achieving nothing.

One or two features distinguish it from the older Universities. It is to have *vernacular* as the medium of instruction and examination. The development of the four vernaculars–Telugu, Canarese, Oriya and Urdu–has been forecasted by the promoter of the University. During the course of the debate in the

Council, a prominent member of the Andhradesa itself exhibited his fears as to the result, if the medium of examination and instruction was *vernacular*. He was of opinion that many *alumni* that might come out of the University might not find occupation in their *desa* and they might not be wanted anywhere else on account of their restricted education. Again, as Mr. S. V. Rama Murthy M. A., I. C. S., said the other day "this vernacularisation and Indianisation, while necessary, are not enough. There is needed in India an intellectual re-construction." The Honb'le the Minister for Education in one of his speeches remarked that the aim of the Andhra University was not to manufacture B. A's, and M. A's, who will swell the ranks of the unemployed, but to rear up men who would enter professions of practical work as soon as they leave the University.

Another distinguishing feature of the new University is its provision for technological institutions in which will be taught such arts and industries as can be successfully carried on in the area under the control of the University. This is, indeed, a step in the right direction. But here, too, a danger has to be guarded against. Students will flock to these institutions and, in the course of a few years, there will be a large number waiting to be employed. The *desa* may not rise to the occasion and the inevitable unemployment problem may stare them in the face. But, then, an Employment Bureau has been contemplated.

A peculiar feature of the new University is that it is to find its own funds for initial as well as recurring expenses. It appears that the scheme itself was brought before the Council only after definite assurances had been taken from the wealthy Zemindars of the Andhradesa that they would finance the new undertaking. The unwilling partner—the Ceded Districts—is to bear a part of the yearly expenditure. The willing districts are to vote through their Local Self-government institutions. Of course, there is the provincial grant, whenever possible. It needs no prophet to say that under these circumstances several difficulties are bound to arise which will impair the usefulness and efficiency of the University.

The Proposed Tamil University.

The Tamils have begun to agitate for a University, perhaps, more to keep up their dignity as a civilized race along with the Andhras; for the Madras University—deprived of its jurisdiction over the Circars and the Ceded Districts—is mainly a Tamil University, there being only two districts which are not Tamil. Several sane objections have been raised against the new proposal. The location of the Central Office of the University is bound to be too difficult for any satisfactory solution. Madras at one end, and Tinnevelly at the other, cannot have Trichinopoly as the centre. Coimbatore and Salem would prefer Madras to Trichy. After all, no University of the Unitary Type can be established. Why, then, this craze for a separate University? Why not make such changes in the course and curricula of studies of the Madras University as would meet the growing demands of the times? What is there in a name?

Kerala University.

When certain representatives of *Kerala Opinion* waited on deputation before The Hon'ble the Minister for Education with a proposal for the founding of a Kerala University, the Minister dismissed the question very easily by saying that Cochin did not want it, Travancore was not enthusiastic about it, and the Madras Government did not at all think about it. So the scheme has been nipped in the bud. And we do not think that any one need run into hysterics over the matter. It is better to wait and see what rapid strides are taken by the Newly-certificated University.

The Loss to the Scholar World.

Within the space of three months the Scholar-world has been deprived of three great luminaries—Sir R. G. Bhandarkar, Dewan Bahadur Swamikannu Pillai and Mr. A. Madhaviah.

Sir Bhandarkar's researches in the field of Oriental Learning gained for him recognition at the hands of great Western Orientalists. He was twice invited for the World's Oriental Conference and, when he went on the second occasion, was honoured with the degree of D. L. by the University of Gottingen in Germany.

The Dewan Bahadur's investigations in the realm of Astronomy were marvellous. In the midst of his heavy official duties he found time to cultivate his knowledge of that science to such an extent that the greatest of the European Astronomers spoke out that during all the fifty years of his study of Astronomy and discussion with astronomers, he met with only one who knew Astronomy well, and that was the Dewan Bahadur. What greater testimonial can one earn in these days of keen rivalry?

The loss sustained by Madras—especially the Tamil-speaking population of it—on account of the death of Mr. Madhaviah is irreparable. His short stories in English are inimitable. The text-books he has written in English for the use of students are excellent. But it is his Tamil Novels that have given him undying fame. He has exhibited in them such a wide mastery of the language in all its phases and has depicited Hindu domestic and social life in all its best and worst forms, with such a variety of detail, that his name will be remembered as long as the Tamil Language lasts.

A Mathematician Honoured.

We understand that, at the Convocation of 9th October last, the St. Andrews University has conferred the Degree of Doctor of Science on Dr. R. Vaidyanathaswami, M. A., Ph. D., F. R. S. E., a distinguished mathematician, who is now carrying on his researches under the auspices of the University of Madras. The Degree was conferred for original work in Mathematics, contained in two papers on "Mixed Determinants" and "Pedal Correspondence". His mathematicial work has received high appreciation from eminent British mathematicians at Cambridge, Edinburgh, Glasgow and St. Andrews. Dr. Vaidyanathaswami is now delivering a series of lectures on the "Methods of Research in Geometry". The Madras University deserves our warmest congratulations on their having retained him to organize a school of research.

SHORT-STORY COMPETITION

A PRIZE in the shape of books will be awarded to the best short story describing Indian domestic or social life and not exceeding three pages in length. The competition is open only to students. The story should reach the Editor on or before the 10th December. The prize story would be published in *The Scholar*.

The prize in the last month's competition is awarded to

R. Krishna Moorthy,

I. *U*. C. Victoria College, Palghat,

for his

THE OLD MAN AND HIS SECOND WIFE.

I

THE rosy rays of the rising sun were just flushing over the green landscape imparting a charm to the scenery.

Mr. Kesava Iyer, a man of sixty, was sitting in his room. Born of poor parents, Mr. Kesava Iyer had, by his perseverance and industry amassed a fortune and had settled in the suburbs of the town of B......... His life had been quite happy till some ten years back when he lost his wife who left behind her a son and a daughter. He re-married and had ever since cursed the union. His wife did not give him a single hour of peace.

His son, a bachelor, was a B. L. He was thinking of getting him married. This morning he had received a letter concerning that. It was in Tamil and read thus:—

My dear brother-in-law,

The horoscopes of your son Venugopal and that of my daughter Chellammal agree exactly. I

shall come there in a day or two and fix the terms, and if we agree, we can celebrate the marriage at an early date. Please tell Parvati about this.

Yours affectionately
Muthuswamy Iyer.

Mrs. Kesava Iyer, *i. e.* Parvathi entered the room saying "Have I not sent word through the servant saying that the water is ready for your bath?" Then seeing the above letter she snatched it and and after a quick perusal said, "It will all turn out to be as I tell it. Oh! what a fool my brother is to talk of terms! I shall not allow you to take a single pie from him. My niece has beauty enough for a housewife; has keenness and sagacity; knows how to cook and manage a family; and is modest and retiring in disposition. Are these not enough for that dolt of your son, Venu? I shall call a *purohit* and fix a date. They *shall be married.*"

Mr. Kesava Iyer being accustomed to lectures of this kind, quitted the room without a word. He only cursed the day of their union.

While these events were happening, Mr. Kesava Iyer's son, Venugopal was not in the house. He was on his way to a feast at a friend's house. His friend was the eldest son of Mr. Sankara Iyer, the leader of the local bar Mr. Sankara Iyer had given his children liberal education. His second son was studying in Germany. He had just passed an examination and the loving father was giving a feast in his son's honour. The third was at the local College.

Venu and his friend, without mingling with the crowd, went and knocked at a side door. The door was opened by a damsel who blushed at the sight of Venu. She was Kamala, the only daughter of Mr. Sankara Iyer. With her short forehead, raven locks of hair that flowed profusely down her shoulders and curled in ringlets, large eyes that twinkled like stars, a gait peculiarly charming yet unaffected, and a tone in general betraying a cultured taste and unconventional manners she was an enchanting maiden. Accomplished in the arts and letters, she could sing charmingly, paint beautifully, and read well. She had appeared for the Intermediate Examination and was waiting for the result.

The trio went to her room and were entertained by her. She sang a few songs to the accompaniment of the violin. On Venu's applause she cast some loving looks on him. A few hours later Venu left the brother and sister and went home, his mind full of the memories of the happy hours spent.

II

Days rolled on to months and two months passed quietly. A feeling of helplessness had crept into Mr. Kesava Iyer's mind. His wife was bent upon the marriage of Venu. He dared not tell this to his son. One day as Mr. Kesava Iyer was sitting in his room, Venu entered and said "Father, something ails you. May I know what it is? I shall try my best to help you." The old man got agitated. "You can tell me, father," continued Venu "and I shall do my very best." The old man decided to break the ice and said "Well, Venu, I have been hiding this from you for your own happiness. You know I have longed to see you married. Your step-mother proposes her niece and your horoscopes agree. I do not like the match, but, but........ if you agree, then all is right." Venu sat like a dummy for a time. Then gathering all his courage he said, "Father, this is an event on which depends the whole of my future happiness, and so I hope, you will leave the choice to me." There was a look of relief on the father's face. "You know Mr. Sankara Iyer," continued Venu, "and his beautiful daughter Kamalam. We have long known each other and I love her. I will either marry her or be a *brahmachari* for ever. Mr. Sankara Iyer has consented to the match. If you agree I shall marry her. Have I........" Parvati entered, and the conversation ended. She poured forth a volley of words on her meek husband. Venu left the room on her entry.

That night Venu found on his table a letter from his father which ran thus:—"You may do as you please, and I shall be present at your marriage. But you and your wife should live apart from me."

III

It was now twoyears since the marriage of Venu under such extraordinary circumstances. Mr. Kesava Iyer was present at

marriage. The day after the marriage Venu and his wife set up a home in the town. Now and then, Venu went to his father's house; but soon the mind of the old man was embittered towards his son by his wife who told him all possible tales about the young couple. One day Parvati was entertaining her husband with the tale of a party at Venu's house and how the guests were welcomed and entertained by Kamalam. Just then Venu entered. On seeing his son, the old man's anger burst forth. "Rogue," he called out, "Do not enter the threshold of my house. I am ashamed to call you my son after your scandalous behaviour. Begone and never more pollute my dwelling." Meekly and sorrowfully he retraced his steps.

Venu was now a practising lawyer under the guidance of his father-in-law. Since that estrangement with his father he had not entered his father's house. He wrote several epistles to his father explaining his conduct but they were returned unopened. He was living very scantily and contrived to remit all his savings to his father through the medium of the bank. The old man did not at all notice this. But soon an incident happened which tended to change the relation between the father and the son. This was the illness of Mr. Kesava Iyer.

Venu learned from a common friend that his father was seriously ill and in his delirious moments raved for his son. Informing his wife, he hastened to his father's house and made his way, through the barricade of his step-mother and her relatives, to the sick room. There, propped upon pillows was Mr. Kesava Iyer evidently in the last hours of his mortal life. On seeing Venu, a cry of "My son, my son," escaped from the pale and wan lips. "My son, I have been cruel to you" burst forth a weak voice. "I have been deluded by the vile words of a villianous woman. Pray, pardon me. I had ever a high opinion of Kamalam for her accomplishments. I want to make amends—but, I fear, I have not time. Bring me your wife that I may bless her." Venu wiping off his tears, rushed out and was back in a minute with his wife. "My daughter, my daughter," cried a dying voice, I have been cruel to you. Pardon me, Oh! pardon me. Grant me this boon and I shall die happy. I have suffered

enough for my sins." "Father," burst forth Kamalam, "I wish you could live...." "Daughter, may you live happy. Were I given time, I would—I would........" Words failed him and in a few minutes the Angel of Death released the spirit from the body of Mr. Kesava Iyer.

Venu and Kamalam stood like statues, with tears rolling down their eyes. The death bed—the grand reconciler of parted friends and estranged kindred—had just united them with the old man who had been all the while groaning under the merciless yoke of an imperious second wife. The old man, till now a puppet in the hands of his second wife, was now free from the strife of the world. "His life was a miserable tale, his death its grand consummation." In his last moments he saw a reversion to those happy moment he spent with his son, and the prayers of his son and his daughter-in-law accelerated the progress of his soul towards heaven.

The day after the funeral, Parvati packed up her things and went to her village and Venu occupied his father's bungalow,

"where once his careless childhood strayed
A stranger yet to pain."

The Changeless

Through starry realms of cyclic toil
The aeons onward roll,
Yet still unchanged the Godhead lies
Deep in the Soul.
Through change the Changeless One abides;
He is Himself the Goal
Which lies, beyond all stars and suns,
Deep in the Soul.

Meredith Starr.

CROSS-WORD COMPETITION

ENTRIES for our last puzzle far exceeded our expectations. That shows how the "Cross-Word" craze is catching on. We are also glad that out of the 100 solutions received, as many as 90 were correct.

The prize for the first correct solution drawn, goes this month to

T. P. Sadagopan,
Clerk, Mahajana High School,
Erode.

CORRECT SOLUTION

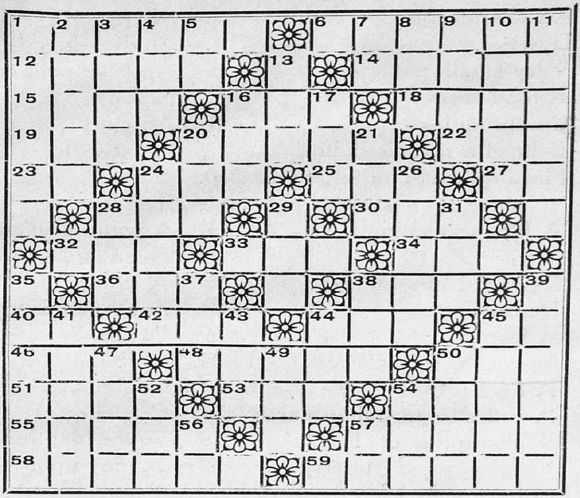
			S	**C**	**H**	**O**	**L**	**A**	**R**			
	C	A	T	O				D	O	C	K	
A	L	L	Y		P	G	C		D	O	E	**S**
D	O	E		P	O	E	S	Y		O	E	**U**
V	C		**P**	**R**	**E**	**M**	**I**	**E**	**R**		N	**B**
E		U	S	E				N	E	T		**S**
R		T	A		D	A	S		D	A		**C**
T		C	L	C				A	D	J		**R**
I	N		**M**	**O**	**N**	**T**	**H**	**L**	**Y**		S	**I**
S	U	P		T	I	R	O	S		C	A	**B**
E	M	I	R		B	Y	E		B	A	N	**E**
	B	E	A	T				M	E	N	D	
			J	**O**	**U**	**R**	**N**	**A**	**L**			

We regret that we are unable to publish, for want of space, the names of the other 89 competitors who have also sent in correct solutions.

In view of the great interest evinced in the puzzle, we propose hereafter to award Rs. 5 as first prize. A free copy of *The Scholar* for a period of one year will go as the second prize.

Our November Puzzle

(By E. N. S. R.)



Name ....

Address ....

RULES.

1. Solutions should be addressed to ***The Cross-Word Editor***, The Scholar, Palghat.

2. Solutions should reach the Cross-Word Editor not later than the 10th December, 1925.

3. No solutions which are not copied on diagrams cut out of ***The Scholar*** will be accepted.

4. The decision of the Cross-Word Editor must be accepted as final and no correspondence regarding the competition can be entertained.

CLUES

Across

1. Lofty
6. The East
12. An Empire builder
14. Dowry
15. Very small
16. A food-seed
18. Commodities
19. Behead a rapacious bird
20. Head-quarters of a great society
22. A Japanese coin
23. Never
24. Extract from mines
25. Deprive
27. A festival
28. Song
30. A toy
32. A suffix to an Indian name
33. A champion of English liberty
34. A beverage
36. Track of a wheel
38. Iniquity
40. A prefix
42. A remnant
44. A fabulous bird
45. Egyptian Sun-God
46. A mark
48. The first Indian Speaker
50. Swine
51. Entrance to a pit
53. Vehicle
54. Sit down (Hindi)
55. Purport
57. More vile
58. Property
59. A short expression

Down

1. Deputy
2. Chosen
3. Rind
4. An ever-green
5. An Irish poet & philoso-[pher
7. Editor
8. An oath
9. An adverb
10. Curtail a sea-nymph
11. Tendencies
13. A wanton woman
16. Same as 28 across
17. A sailor
20. A French land measure
21. Decay
24. Perfume
26. Containing borax
28. Propeller
29. A washing mixture
31. A play upon words
35. Serene
37. A gentle knock
38. Phoebus
39. A Nobel prize winner
41. Manners
43. Idle talk
44. A thing
45. Ceremonies
47. A slight tinge
49. A small cask
50. Town in Italy
52. Add 'dy' and shun him
54. Hindrance
56. Correct
57. *Kumbhakarna* and *Vibhishana* have it, *Ravana* has it not.

SARMA'S PRACTICAL PHYSICS

Eminently useful for Physics (C) Students of the Matriculation, S. S. L. C. and V Forms.

Vol. I. (Hydrostatics, Mechanics & Heat) Re. 1-0-0

Vol. II. Heat (contd.) Light & Appendices together with S. S. L. C. Pract. and Theory questions *with Answers* from 1911 up to date. Re. 1-4-0

Postage extra;

For copies apply to

Mr. T. E. Veeraraghava Sarma,

Assistant, U. F. C. M. High School, **CHINGLEPUT.**

Awarded GOLD MEDAL in the National Health Exhibition, Palghat, 1925.

RAZACK STUDIO

PHOTOGRAPHERS & ENLARGERS,

PALGHAT.

Very high class Photos taken and Enlarged up to any size at moderate charges—Babies' portraiture a speciality.

A post card will bring you **Free** specimens, particulars and price list.

Kaviraj B. L. Sen's

Ayurvedic Medicines

Can be had at Calcutta prices from

AGENTS:—

1. **A. K. V. & Bros.,**
   Sultanpet, PALGHAT.
2. **A. K. V. & Bros.,**
   MELARKOD, Palghat.

THE BHARATA

Coffee Club

Near College, PALGHAT.

A HOME FOR Sumptuous tiffin

A HOME MOST NEAT & DECENT

A HOME MOST Convenient and most comfortable

V. K. Ramanatha Iyer,

Proprietor.

SARADA PROGRESS
Commercial School,
Sultanpet, PALGHAT.

—:o:—

Estd. May 1923.

Read! **Enjoy!!** **Read!!!**

Success is ever guaranteed.
Always looks to welfare of students.
Runs on regular recognised school lines.
Approved by authorities and best educationists,
Discipline, decency and duty well observed,
Ably managed and guided by experienced teachers.
Practical instruction in commercial subjects imparted.
Records of previous years' results are brilliant.
Once visited, any will be convinced of its merits.
Growing every day with the roll of students.
Reading room, library etc,, comfortably opened.
Equipped with up-to-date and new Type-writers.
Short-hand teaching—a speciality.
Seek therefore early admission to

Sarada Progress
Commercial School,
PALGHAT,

P. R. Venkitarama Iyer &
N. V. Parameswara Iyer,
Proprietors.

Visitors to Palghat
Will find in
D. Kupp's Restaurant

A most comfortable and happy Brahmin Home situated in a spacious compound close to the Ry. Station and next to Parry & Co. Homely Meals and Tiffin served at all times at short notice.

Charges Very Moderate.

For Particulars apply to

D. Kuppuswami Ayyar,
Proprietor,
D. Kupp's Restaurant,
PALGHAT.

K. S. Kesava Iyer,

General Merchant & Commission Agent,
Sultanpet, PALGHAT.

Students' Requisites :–Note books, Fountain Pens and all Stationery Articles. A large variety. Best and cheapest.

Office Stationery :–Paper, Letter Papers, Envelopes, Pens, Pencils and Inks. Writing pads, and all articles meant for an ideal office.

Sporting Materials:-Foot-ball, Badminton, Hockey, Tennis, Volley ball, Cricket Materials and all Materials for outdoor games.

Toilet requisites :–Best and cheapest.

Margosoap.

(NEEM SOAP.)

Proved invaluable for Ringworm, Itches, Ulcers and all sorts of Skin diseases. It is at once medicinal and toilet, the bad odour of Neem being completely eliminated by a special process without its *Germicidal Efficiency* being in any way impaired, and can be used by all at all times. Made by a first-rate firm of Analytical, Pharmaceutical and Manufacturing Chemists and passed by Connoisseurs, it ought to commend itself to all discriminating Soap-users. It is delicately scented so that even the most fastidious can use it. It is *Swadeshi* from beginning to end and by using it you will not only elevate yourself but will advance the cause of your country as well. It is moderately priced.

Sold Everywhere in boxes of 3 cakes.

Sole Agent:

V. V. KRISHNAIER,
Big Bazaar, PALGHAT.

WANTED

AGENTS to represent **THE SCHOLAR** in all important centres. Apply to

The Manager,
THE SCHOLAR,
PALGHAT.

Masters and Pupils!

A Complete Set !!

Forewarned! **Forearmed !!**

Elementary Mathematics Sheets
Over 2,000 sets sold in a Fortnight

The rules of eligibility in force, if carefully studied must show the importance of Elementary Mathematics. Even failures in two other subjects can hope to pass if they get good marks in this subject and this can be achieved by systematically working the problems in my "Elementary Mathematics Sheets." A set of 24 papers with two model papers costs only four annas. Apply through masters who, to secure *the maximum of efficiency in the shortest time, at a very low cost,* will please send for *as many sets of the sheets as there are pupils in Form VI.*

A stitch in time saves nine—

Algebra & Geometry Sheets
Over 1,500 sets sold,

There is perhaps no book in the field representing the S. S. L. C. Syllabus in Algebra and Geometry. This booklet of 24 papers with Hints for solution and Answers is, so to say, 'Algebra and Geometry in a nutshell.' Half a dozen teachers told the author that pupils who failed in the Half-yearly Examination, managed to get nearly **50 per cent** in the S. S. L. C. Public Examination, because of the systematic study of the sheets. Every student, *of the V and VI Forms,* who studies Algebra and Geometry under the C. group must have a set of the 24 papers which costs only six annas.

Beauty unadorned is adorned the most—A thing of beauty is a joy for ever :—

The essence of my 15 years' experience in the highschools
Planned in a decade
published twice in ten months

Modern Elementary Mathematics.

A Text Book for use in Forms IV, V & VI. Through two editions in ten months—2,500 copies already sold. Introduced as a text-book in many schools. Data for problems taken from the activities of every-day life. Every problem is educative and interesting *unique, original and correlated treatment.* [Please note that a chapter on Geometry, one on graphs, a third on profit and loss and a fourth on rectilineal figures—is no correlation. It is like oil and water mixed up.] Printed on superior glazed paper—over 500 pages. Thoroughly and excellently illustrated. Price per copy Re. 1—12 as.

Apply to the Author } ***P. R. Subrahmanian, B. A., L. T.***
West Fourth Street, PUDUKOTAH (*Via Trichy*).

191405
JL
M2.N2b56

NATESAN'S

NATIONAL BIOGRAPHIES.

Biographical and critical sketches of Eminent Indians and friends of India; including those of Statesmen, Congress Presidents and Politicians, Brahmo Leaders and Social Reformers, Eminent Mussalmans and Parsees, Indian Judges, Scientists, Poets and Saints.

Handy Uniform Volumes with portraits.

Dadabai Naoroji, J. N. Tata, Sir P. M. Mehta, Professor Karve. Surendra-nathBanerjee, Ranade, Romesh C. Dutt, Vidyasagar, Sir N. G. Chandavarkar, Nawab Mohsin-ul-Mulk, Sir Dinshaw Wacha. Dewan C. Rangacharlu, G. K. Gokhale, R. Ragunatha Rau, Sir Rash Behari Ghose, H. H. The Gaekwar Madan Mohan Malavya, Sir T. Madhava Rao, R. N. Mudholkar, Ghalib, Lord Sinha, Rabindranath Tagore, Motilal Nehru, Bankim Chatterjee, Lala Lajpat Rai, Toru Dutt, Syed Hassan Imam, Michael, Madhusudan, Hakim Ajmal Khan, Mrs. Sarojini Naidu, Kristo Das Pal, Sir J. C. Bose, Chiplunker, Sir P. C. Ray, M. K. Gandhi, Sir T. Muthuswami Iyer, Aurabindo Ghose, Sir S. Subramania Iyer, Bal Gangadhar Tilak, V. Krishnaswami Iyer. Rt. Hon. V. S. S. Sastri. Sir C. Sankaran Nair. The Ali Brothers, Sir V. Bhashyam Iyengar, Debendranath Tagore. Sir Asutosh Mukerjee. Sasipada Benerji, Sir Syed Ahmed, Keshab Chundra Sen, H. H. The Aga Khan, Pratap Ch. Muzumdar, Pandit Sivanath Sastri, Ravi Varma.

FRIENDS OF INDIA SERIES.

Annie Besant. A. O. Hume, Lord Minto, Sir Henry Cotton, Bradlaugh, John Bright, Rev. Dr. Miller, Nivedita, Henry Fawcett.

The Saints of India Series.

These lives are all based on the original accounts and biographies in the several Indian languages. Each book also contains a special account of the peculiar religious doctrines which each saint taught.

Dayaneswar, Chaitanya, Vallabhacharya, Ramakrishna, Ram Tirtha, Ekanath, Tukaram, Nanda, Appar, Namdev, Vivekananda, Nammalwar, Dayananda.

Priced at 4 as. each. A dozen at a time at 3 as. each.

If you have not already seen the ***Indian Review*** send postage stamps for Annas Four for a specimen copy to G. A. Natesan & Co., Publishers, Madras. *Please note that current issues are not given as specimen copies.*

G. A. NATESAN & Co.,

Publishers, George Town, **MADRAS.**

No Two Opinions on

A PROGRESSIVE COURSE OF

Elementary Mathematics

(FOR HIGH SCHOOLS)

PY

C. S. KRISHNA AIYAR, B. A., L. T.

Containing 528 pages with over 200 illustrations.

It is decidedly the best
and the most useful book on the subject.

If you are weak in Elementary Mathematics,
you have only to use the

"PROGRESSIVE COURSE"

and your success is ensured.
No Library can be considered complete
if it does not contain a copy of the

"PROGRESSIVE COURSE."

Price:- *In Glazed Paper Rs. 2—0—0.*
In Unglazed Paper Re. 1—8—0.

IN THE PRESS

ELEMENTARY ALGEBRA

FOR C. GROUP

BY THE SAME AUTHOR

Prepared on thoroughly Up-to-date lines.

Will cover exhaustively all the S. S. L. C. Portions
and may contain over 450 pages.

Will be out in February 1926.

Apply to:

C. S. KRISHNA AIYAR, B. A., L. T.
Thiruvambady, TRICHUR.
COCHIN STATE.

Printed by P. C. Krishnaswami Pillai, at the Krishna Electric Printing Works, Elapulli, and Published by K. S. Sivaram at Palghat